

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 14.

CARLISLE, APRIL 25, 1823.

Vol. I.

OBITUARY OF MRS. SUSAN POOR,

Wife of the Rev. Daniel Poor, one of the American Missionaries in Ceylon, who died at Tillipally, May 7, 1821.

Continued from page 205.

As we were about to kneel down by her bedside, Mr. Carter observed, "Let us not *pray* but *praise*." He then gave most hearty thanks to God, for his special manifestations of his grace to this dying child, in which she evidently joined with great delight. "I have *much*," said she, "for which to praise God; but the victory is not yet complete. I am still on the enemy's ground, and we must watch unto prayer."

About eleven o'clock, Mr. Meigs, and Mr. Knight, Church Missionary from Nellore, came to see us. After leading in prayer, at her request, we sung the hymn,

"And let this feeble body fail,
"And let it faint and die."

Mrs. Poor's feelings strongly prompted her to join in singing, which she several times attempted to do, but her strength would not permit. At 12 o'clock we thought her departing; but she again revived, and at four o'clock, P. M. her symptoms became more favorable. We had a gleam of hope that she would be spared to us. When she understood that this was her case, she expressed by her countenance much disappointment and regret; but soon observed, that she had given herself to the Lord, and would endeavor to be resigned to his will.

In the evening, our kind friend Mr. Mooyart, came, to whom she made several remarks expressive of the joyful state of her mind, in prospect of a speedy departure.

In order to prevent repetition, and to give some just idea of Mrs. Poor's case it may be observed, that during almost the whole season of her illness, her bodily sufferings were great. It rarely happens that a sick person requires so great and constant attention as she required. Four watchers, besides native attendants, were requisite every night. It also rarely happens, that it is practicable for a sick person to be so constantly attended by so many beloved brethren and sisters, as were with her on this occasion. The means of contributing to her comfort were in proportion to her wants. Two skilful physicians belonging to our own mission were almost constantly with her; and many articles of bedding and clothing, which were greatly needed, were furnished from our several stations. Nor were her spiritual necessities less numerous, or less abundantly supplied. She needed to be fed almost constantly with the milk of the Word—with the bread and water of life. She very frequently spoke to herself, to those around her, and to God, in psalms, and hymns and spiritual songs—and requested those present to read to her select portions of the word of God, to which she directed. Her mind never appeared to be more active and energetic. She spoke freely on a great variety of subjects, and her remarks, though often in a whisper, were emphatic and impressive.

On Sabbath morning she observed, "This is a delightful day. I think I shall go to-day, and that my everlasting Sabbath will begin." After laying some time in a low and sinking state she exclaimed, with much expression of feeling, "Now I see my Jesus." Do you see him? said I. "O

yes—all bright and glorious;" and then repeated; "all bright and glorious." She then covered her eyes and said, "O keep me from beholding these earthly things. I wish to see only spiritual objects." After a little repose, "Perfect love," said she, "caste h out fear. I have not perfect love, and yet fear is *almost* and sometimes *quite* cast out."

In the course of the forenoon, she spoke Tamul with the native female servants around her, and said, 'I am now going, I am very happy, I am going to be with Jesus. You also must prepare to die. If you would die happy, you must receive Jesus.'

After being a little refreshed, she repeated, or rather adapted as her own, most of the Apostle's prayer in Ephesians, iii. 16, &c. *Strengthen me with might, by thy Spirit, &c. &c.* then forcibly added, 'Strengthen me, O Lord, by thy word—thine own precious word—that *blessed word*, which this people desp se, but in which thou hast caused thy servant to hope.' On her waking from sleep, I asked her, whether she still kept her hold on Jesus? 'O yes' said she, 'I have a sweet frame. I think it will be continued to the end. It appears but a very little way across the river.'

In the evening, Mr. Mooyart came into the room, and asked her if she still trusted in Christ. 'I am resting,' said she, 'in his arms.—Some sinful thoughts;—much bodily distress.' Several times, in the course of the day and evening, she observed, faintly, 'Why this lingering—why this lingering—hush—patience, patience.'

Her sufferings greatly increased. She seemed, however, to have remarkably clear and lively views of divine truth. About twelve o'clock at night, while lying in a state of extreme sufferings, almost insensible to every thing around her, she broke out with a loud voice, in a long prayer. She began by praying that the Lord

would show her wherefore he contended with her. 'Has not Jesus suffered enough? Why then should I thus suffer? O Lord, look down upon thy languishing, dying child. But if it be necessary for me to be conformed to my suffering Saviour, O Lord, grant me patience to endure it. I fly to thee, O my beloved. 'Other refuge have I none.' I seek no other. Thou art my beloved. O take me from this suffering state. Receive me to those mansions of peace, and joy, where the Father dwelleth; where the Son dwelleth; where the Holy Ghost dwelleth; where the four-and twenty elders dwell; where, with united heart and voice, they sing, '*Unto him that loved us and washed us in his own blood,*' &c. These were but a part of her expressions. Soon after, she was almost entirely relieved from her distress, and slept quietly till morning.

Monday. She lay in a weak and languishing state, having a desire to depart. It appeared, from her occasional remarks, and quotations from Scripture, that her thoughts were directed, with interest, to divine subjects, particularly to the doctrine of the resurrection. Several times, during her sickness, she repeated the verse,

"Corruption, earth, and worms
"Shall but refine my flesh,
"Till my triumphant spirit comes
"To put it on afresh."

About one o'clock P. M. she roused from a slumbering state, and appeared to have an unusual degree of vigor, both of body and mind. She requested me to read to her from the word of God. I told her she doubtless recollects the rich provisions for passing Jordon, which Mrs. Graham made, and that I would read those extracts from Scripture, which are contained in her life. She was pleased with the proposal; and as I

read and paused at short intervals, she made many short but striking comments upon the passages read. Her remarks at this time, were indicative of a mind exquisitely alive to perceive the moral beauty, and to feel the supreme importance of divine truth.—Those passages which most clearly brought to view the atoning sacrifice for sin, by the blood of Christ, attracted her attention with the deepest interest. She regarded them as the foundation stones of that building, in which she had taken refuge, and in which she could quietly rest, even in view of the great day of the wrath of the Lamb.

In the course of this reading and conversation, which continued some hours, ‘We all are, I think,’ said she, ‘deficient in our thanksgiving to God, in not particularly remembering those exhibitions of his character which were made in his devising and commencing the wonderful plan of redemption. We appear to regard it as a thing of course; and to have our thoughts occupied mainly with *the consequences of the plan.*’

After I had read nearly all the extracts from Scripture which Mrs. Graham made, Mrs. Poor observed, “Brethren, do again examine me. For is it not possible that I may be under a mistake? I wish you to repeat what you consider real evidences of grace, or proper qualifications for Heaven.” As she and I had recently read Dr. Dwight’s Sermons on the evidences of regeneration, I followed nearly his order, in bringing to her view the evidences she wished to hear stated. As they were proposed to her one by one, she, with great discrimination, as in the light of eternity, and tremblingly alive to the danger of being deceived, applied them to herself, and drew the conclusion, often with confidence, in her own favor. The following is a specimen of the manner in which she treated this subject:—

‘Love to the brethren,’ said I, ‘is another evidence much insisted on by the inspired writers.’ ‘Here,’ said she, ‘I must think. I cannot say that I have loved *all* who are in reality the disciples of Christ. I can conceive that the image of Christ may often be obscured in a real Christian; or owing, it may be, to some fault in us, perhaps for the want of proper knowledge or intercourse, we may not clearly see the image which really exists. But examining myself on this point, I can with confidence say, that I have considered the saints to be *the excellent of the earth*; and that in them has been all my delight; and that those in whom I have seen the brightest evidences of piety, have been the friends dearest to my heart.’

I then asked her whether she could adopt the language of the Psalmist, *Whom have I in heaven but thee, &c.* ‘Here,’ said she, ‘I cannot doubt.’ She then repeated those words in the form of an address, or rather as an appeal to God. Several times during her sickness, when perfectly quiet, both in body and mind, she observed, ‘Much as I have loved, and do still love my dear husband and children, I wish to remain with them no longer.’ As I was removing her from one bed to another, she gave me a kiss, and observed, with an affectionate but solemn tone of voice, ‘I wish to be in your arms no more, but to rest in the arms of my Saviour.’ Her mind often turned with much interest to the subject of our being re-united in the worship and service of God above.

After remaining quiet for a short time, she said, ‘I have a great degree of calmness and peace of mind, but no ecstacies. Did he promise to give ecstacies in this hour? I feel that I am near Heaven.’

Between nine and ten o’clock, both Mrs. P. and all present, thought she was about to depart. Her whole

deportment was that of a person held between this and the Heavenly state. ‘Last Sabbath,’ she observed, (meaning the sabbath preceding the last, when the first fruits from the heathen in this place were received into the Church,) ‘With desire, I desire to eat the passover once more, and God permitted me to do it. I thought it would be the last time. I wish now to have a glass of wine with you, and to take my leave of you all.’ As she repeatedly made this request, we improved the first favorable opportunity. The brethren and sisters present, being seven in number, besides myself, stood around her bed, and brother Richards invoked a blessing. Being then raised up, by several persons, she took the glass, and said, ‘This wine, emblematical of that blood which was shed for the remission of sins, I now share with you for the last time, till we meet in our Father’s kingdom.’ After her, each of the brethren and sisters drank, and exchanged with her the parting kiss. As she embraced us, she invoked a blessing upon each, or made some pertinent remark by way of exhortation. Perceiving that she was failing, we were obliged to hasten. Her last words at this time, and which we thought would be the last she would utter, were “thanks for all—thanks for all.” She then lay for some time, unable to speak. Soon after she revived a little, and it being between twelve and one o’clock, most of the company retired to rest. She became more wakeful, and was much inclined to converse. Her conversation and whole deportment were unusually interesting. On seeing some one eating grapes, she asked, whether she might be permitted to taste one. A cluster was then brought, from which she took some. ‘Do you know,’ we inquired, ‘of what you should be reminded by these clusters?’ ‘O yes,’ she replied, nodding her

head and smiling, ‘May the Lord give you the spirit of Caleb and Joshua. It is your business to search out the goodly land, to bring back the clusters, to hold them up to the view of the people, and allure them forward to Canaan.’ ‘And so give them a taste for the fruit?’ ‘That you can’t do,’ said she, ‘That is God’s work.’

This question concerning the grapes was asked in reference to the habit of mind, which in a remarkable manner attended her during her sickness, of making use of the objects around her to bring to remembrance divine truths. The following are specimens of this:

On being raised up in the night to take medicine in front of a window which was open, ‘Surely,’ said she, with much solemnity, ‘there is outer darkness, but I think I shall not dwell there.’ On seeing the dry leaves fall from a tree near the house, ‘That tree, whose leaves are for the healing of the nations, shall never wither.’ On bathing her feet in water, ‘Soon I shall bathe in the pure fountain.’ On drinking water, ‘Shortly, I shall not need this—there will be in me a well of water springing up into everlasting life.’ At another time, ‘He giveth the water of life.’ Many times on receiving wine, or other drink, ‘These are not the cordials that I shall soon have.’ ‘He will give me more refreshing cordials.’ Allusions of this nature were numerous.

She slept at short intervals. Her mind, when she was awake, was very active, both on temporal and spiritual subjects. She conversed with great particularity respecting persons and things, and gave many directions on various subjects. ‘I think,’ said she, ‘I ought to do every thing I possibly can do, that may, in any way, tend to promote friendship—the welfare of the mission—or the future comfort of my dear husband.’ She whispered several things to me relative to the

state of my affairs, after her departure. Several times during the night, after settling some small matters, she composed herself to rest, saying, 'That is all. I have now done with this world; I have done with it.' But after lying a few moments, 'I have one other thought. I have one or two things more which I must mention, then I have done.' Thus she continued speaking on a variety of subjects, during the greater part of the night. Once on waking, she repeated the verse,

"This life's a dream, an empty show;"
and then added, 'I am now *dreaming* but soon I shall see realities.'

[To be Concluded.]

" My Grace is sufficient for thee."

The late Rev. T. W.—, as appears from some memoirs of his life, was one evening preaching in Bristol from these words—" My grace is sufficient for thee;" when he took occasion to relate the circumstance of a pious young woman's laboring under a strong temptation to put a period to her life by drowning herself, from which she was delivered in a manner strikingly providential. She had gone to the river in order to comply with the enemy's suggestions: but as she was adjusting her clothes to prevent her from floating, she felt something in her pocket which proved to be her Bible. She thought she would take it out, and look in it for the last time. She did so, and the above mentioned text caught her eye. Through the Divine blessing attending them, the words struck her with peculiar force, when the snare was instantly broken, the temptation vanished, and she returned home, blessing and praising Him who had given her the victory.

It is stated, that the relation of this circumstance was blest to the conversion of a man and his wife who were

present, who had lived in an almost continual state of enmity, and whose habitation exhibited a terrifying scene of discord and confusion. In one of those unhappy intervals of sullen silence, which both parties were accustomed to maintain after their quarrels, the wife came to the dreadful determination of drowning herself. She accordingly left her house for that purpose and approached the river; but owing to its being too light she apprehended she should be detected before she could accomplish her design. She therefore deferred the fatal act till it should have grown dark; and in the interim wandered about not knowing whither to go. At length, she espied a place of worship open, and thought she would go in to pass away the time. Mr. W. was preaching, and she listened to him with attention, especially when he related the matter above-mentioned. Instead of drowning herself, she returned home after the sermon, with a countenance, which however expressive before of a malevolent disposition; now indicated that a spirit of gentleness had taken possession of her breast. Struck with her appearance her husband asked where she had been. On her telling him, he immediately said, "And did you see me there?" She replied, "No." He rejoined, "But I was; and blessed be God I found his grace sufficient for me also!"

A POPULAR OBJECTION TO MISSIONS.

At a meeting for the formation of a Missionary Association, at Bekenham, one of the speakers said, "It was observed to me, that we ought to convert all the ignorant and unbelieving at home, before we send missionaries abroad."

"This I have been surprised to meet with, as a very common objection. I therefore beg leave to remark, that if Christians in the early ages of the

church had acted on this principle, then had Great Britain never known the light or blessing of Christianity! If continental Christians had waited till they had converted all their fellow subjects before they sent Christian missionaries abroad then had this island been enveloped in dark and sanguinary superstitions of heathenish idolatry! Indeed, on this principle, it would have been utterly impossible that Christianity should have made any progress whatever in the world; the great Founder of the Christian Religion Himself sent forth his Apostolic missionaries, commanding them, I grant, to begin at Jerusalem; but he did not enjoin them to remain there till they had converted all the inhabitants of that renowned city, before they extended their labors to other places; had the Apostles acted on this principle, there would quickly have been an end to their work altogether; for it is certain that, generally speaking, the Jews blasphemed and rejected the God, and the conversions among them were comparatively few; but the Gentiles received the word with all readiness of mind, and of them were daily added to the church countless multitudes."

From the Youth's Herald.

Mr. EDITOR... We were highly gratified on Monday last, to see a young Indian taking part of Religious worship in a Prayer-Meeting, in the Session Room of the First Presbyterian Church Northern Liberties: and hear him give an Exhortation, he seemed to do it with so much sincerity, and earnestness; and contrasted, with so much feeling, our privileges, with those of his poor fellow Indians. It was really a treat to our Christian people. He is of the Cherokee nation; his name is David Brown; he is a brother to Catharine Brown, with whose character, piety and usefulness, many of your readers are acquainted.

He stated, that his father, mother, three sisters and a brother, were all professors of the Christian religion. He is studying in the Theological Seminary at Andover, Mass. with a view to the ministry; but had been on to the City of Washington, to meet his brother, who was there, as a Chief of that part of the Cherokee nation which reside west of the Mississippi, transacting business for the nation. He spent some days with his brother at Washington, and used all his influence to bring him to embrace Christianity; and he finally agreed that he would become a Christian after awhile; but when he would return home, he would do all he could for the Missionaries among them, and use his influence with his nation, to send their children to the School, at the Missionary Station Dwight, on the Arkansaw; where the brethren, Washburn and Finney, are laboring.

Mr. Brown sang a couple of verses in the Indian language, after the meeting, in the Session-Room, of this Hymn—

Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers:
Our fears, our hopes, our aims are one,
Our comforts and our cares.

He penned the following translation of it in Indian :

De ka ta ku u hi
De ta tlo hi na hi
Hy ion lo di oo wa sungh-i
De nuny sungh e no.

Kla yung du ko he tse;
We ta to ha ste no
E he ta tv ue a hunge e no
Kv long lo hi tsa sungr.

Mr. Brown expects to finish his studies in about one year, and to re-

turn and preach to his fellow Indians.

He also mentioned what was pleasant to hear, *viz.* while he was in the Foreign Mission School, at Cornwell, (Conn.) there were in the school, Greeks, Chinese, Malays, South Sea Islanders, American Indians of various tribes, &c. pious young men, all receiving a Christian education, to go home again and teach the Christian religion to their respective people: and that they all, though from different corners of the world, had the same Religious feelings, and *ardently loved one another*. How much good that school is doing!! And what an honor God is conferring on America, that we should train up Missionaries for almost every part of the heathen world. The school is supported by the Charity of the Christian public.

From the Christian Mirror.

POOR FOLKS ARE ALWAYS GENEROUS.

I was not a little struck with the application of this proverb by an old minister in a conversation of his, with an intimate friend, which I happened to overhear; nor less so with the appropriate anecdote which he related in connection; and which I thought deserving a place in the Christian Mirror, as it will *reflect* a trait of character, probably not uncommon, and possibly to be found in some of your readers.

This aged servant of God, has long been a curious and attentive observer of the events which take place in the world; viewing them principally in regard to the aspect which they bear on religion, and the prosperity of the Redeemer's kingdom. Of course, it is not surprising that he should be deeply interested on hearing of the arrival at Salem of two Greek youths from Malta, to be educated with a view of their returning hereafter to enlighten their countrymen. Having spoken of this occurrence with great

feeling, and indulged his imagination a little on the important results, to which in the progress of time it might lead, he added, "I wish I had something to give for their education;"—and immediately checked this ebullition of generous desire with, "Poor folks are always generous." Now he is proverbially poor, and dependent on Providence for his daily bread; but it is presumed not a person, who knows him, and his acquaintance are numerous, doubts that he would as cheerfully give five, ten, or a hundred dollars if he had it, as he would a cup of water, that costs him nothing, to a thirsty traveller.—After a pause, he proceeded: "The late Rev. Mr. Niles, of Abington, had but a small portion of what are called the good things of this life; and was sometimes involved in embarrassments, that were really perplexing. One day he was visiting a pious woman of his church, as destitute as himself, and received from her many expressions of sympathy and concern, in regard to his pecuniary troubles. She lamented her inability to assist him, and declared, probably without affectation, that it would give her the greatest pleasure in the world to relieve him, if she had property.—Ah! good woman, said he, the Lord has not seen fit to *trust you with it!*"

AUDITOR.

CHRISTIAN FORBEARANCE.

Forbearance is a great part of love. (Eph. iv. 2.) In a Christian Church, especially where it is of considerable magnitude, we must expect to find a very great diversity of character. There are all the gradations of intellect, and all the varieties of temper. In such cases great forbearance is absolutely essential to the preservation of harmony and peace. The strong must bear with the infirmities of the weak. Christians of great attainments in knowledge should not in their hearts

despise, nor in their conduct ridicule, the feeble conceptions of those who are babes in Christ; but must meekly correct their errors, and most kindly instruct their ignorance. This is love. In very many persons there will unhappily be found some things, which, although they by no means affect the reality and sincerity of their religion, considerably diminish its lustre, and have a tendency, without the caution of love, to disturb our communion with them. Some have a forward and obtrusive manner; others are talkative, others indulge a complaining, whining, begging disposition; others are abrupt almost to rudeness in their address; these and many more are the spots of God's children, with which we are sometimes so much displeased, as to feel an alienation of heart from the subjects of them, altho' we have no doubt of their real piety. Now here is room for the exercise of love. These are the cases in which we are to employ that charity which covereth all things. Are we to love only amiable Christians? Perhaps after all, in the substantial parts of religion, these rough characters far excel others, whom courtesy and amiableness have carried to the highest degree of polish. I do not say we are to love these individuals *for* their peculiarities, but *in spite* of them. Not on their own account, but for Christ's sake, to whom they belong. And what can be a greater proof of our affection for him, than to love an unlovely individual on his account?—*James' Guide.*

PRESBYTERY OF NEW-CASTLE--Met at Middle Octorara church(near Lancaster) on April 1st, and continued in Session two days. Present, 21 Ministers and 14 Ruling Elders. The Rev. A. K. Russel was chosen Moderator, and the Rev. Joseph Wilson, Clerk for the ensuing year.—Presbytery were cheered with the prospect

of a speedy supply of several of their vacant churches.—The free conversation on the state of Religion was encouraging and interesting.

CARLISLE, APRIL 25.

Although some are disposed to depreciate Collegiate Institutions, alledging that they are injurious to the cause of the Church of Christ, we have ample proof before us, that they are well calculated to promote, in the highest degree, her interest. Although it once was said of the learned doctors, that, they neither entered themselves into heaven, nor permitted those that were, to enter;—and although, in more modern times, men of education were celebrated for their irreligious disquisitions and publications; we find, that in the present age, even COLLEGES are not enemies to the Bible. The college does not suffer from the Bible; neither does the Bible cause suffer from colleges. It is there the Bible is protected.—The students of Dickinson College have shown that they are not unfitted from embarking in a cause such as that of the Bible; on the contrary, a zeal has been manifested by them for it, unprecedented in the history of any similar institution in our country. The operations of the college were scarcely commenced, till her sons were prompted to erect an institution to promote the spread of the Gospel! the first year of its operation need not put its members to the blush. Let this zeal, which appears to be co-existent with the members, be but perpetuated, and we may look forward to a time when it will prove a source of incalculable benefit to suffering millions,—a source "from whence shall issue streams which will make glad the city of our God."

The following report will be found interesting. It is ably executed. We are indebted to the gentlemen who have furnished us with a copy for publication: we hope the same magnanimity may show itself in other officers of benevolent institutions in this place and elsewhere, in communicating the proceedings of their respective societies; and thus will their example tend to set on foot a spirit of

competition, and holy rivalry, which may affect our whole country, and raise a zeal paramount to all the satanities of satan.

THE AUXILIARY BIBLE SOCIETY OF
DICKINSON COLLEGE,

Celebrated its *First Anniversary* in the College Chapel on Thursday the 17th inst. between the hours of three and four, P. M. The President, Mr. Cornelius Van Cleef, and Vice-Presidents Messrs. Samuel M'Coskrey and Erskine Mason, took their seats. The meeting was opened with reading the first chapter of Hebrews, by the Rev. Mr. Spencer, Professor of Languages. The President then delivered an appropriate and impressive address; after which the following Report was read by Mr. Erskine Mason:

First Annual Report of the Auxiliary Bible Society of Dickinson College.

It is with no small feelings of pleasure, that your Committee hand in the first annual report of your society.

It must surely be a source of much gratification to every truly christian heart, to behold the efforts daily making for the advancement of the Redeemer's kingdom. They that enjoy the blessings of revelation, who are sitting under the full-blaze of the sun of righteousness, cannot but experience the tenderest feelings of sympathy excited within them,—cannot but mourn over nations, which are yet sitting in darkness, on whom "light has not yet sprung up." And while the sympathetic feelings of our nature are awakened, it must be a source of infinite gratification to find, that to them are added exertions, to relieve the destitute of their deplorable condition, to open some window, through which the light of the Gospel may shine upon them, and to con-

duct their steps in the paths of peace and happiness. Already upon these exertions have been showered the blessings of Him "who alone can give the increase." In some places, the clouds of heathenish darkness and idolatry are beginning to break, and the sun of righteousness is already "shining forth to the healing of the nations." But yet in many parts, unhappily, ignorance and superstition, idolatry and darkness have obtained too vast a dominion, to allow any respite to the friends of the Bible cause. The cry from many portions of the world are loud and lengthened 'come over and help us.' This long continued call, is one which all who are able are bound to answer. Even in our own land this is heard, some are dwelling around us, still in the region of death, some upon whom, the day of divine light has never dawned. To endeavor to throw light upon the ignorant, our great parent institution has been formed. It is pursuing the great objects of its institution, with industry and perseverance, with patience and prudence proportioned to their importance with a purity of aim, befitting a lawful crusade against the powers of darkness, and with a success, which a cause so much in harmony with the purposes of divine mercy to man may be expected to obtain.—To throw in a small mite towards its assistance, your institution was formed in April 1822. Little could be expected to have been done during the first year of its existence. But what little could be, has been performed. Being circumscribed in our sphere of usefulness around us, by the operations of a Sister Society, your board deemed it most advisable, to transmit its funds to the hands of our parent institution, they accordingly sent on the sum of \$44 66 cents.

However small this may appear, we fondly trust, that it is but the prelude to greater efforts which shall

come after; we are yet in our infant state, but we trust with the blessing of God, to grow till we arrive at maturity—the tender sapling can produce but a small quantity of fruit, while its power tends to its increasing vigor, but when arrived at full growth, it may yield an abundant harvest. In the progress of every laudable undertaking, whatever ascent has been gained, should be used not only as the means of higher attainments, but also as an elevation from which to contemplate new avenues to usefulness, and new prospects of success; may we not hope, that our dawning is the forerunner of a useful career.

However small all the exertions, which have been made in the world may appear to be in comparison with the wants and wishes of uncounted millions—yet he who multiplied the five loaves and two fishes, to satisfy the hunger of expecting thousands, can make every copy of his word a source of light, knowledge, and mercy to many. We have the delightful assurance of that plighted truth, which is the immoveable rock of Christian faith. “As the rain cometh down and snow from Heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.” A mind alive to the realities of religion, cannot contemplate its progress, without a participation of Balaam’s awe and wonder, when beholding the coming triumphs of Israel, he exclaimed “what hath God wrought.” In every event that spreads the knowledge of salvation, he hears that voice, which closed the revelation, with the premised advent of “its

theme, its inspiration and its song.” “Surely I come quickly” and his heart responds to the declaration of redeeming truth; “even so come Lord Jesus.” We can with pleasure hear the promoters of the cause crying out, “watchman what of the night—watchman what of the night?” And it is with still higher feelings of delight that he hears the answer, “the morning cometh.”

The more we have seen the necessity of increasing our efforts, the more we do see, and we have stronger reasons for redoubling our exertions to assist in lengthening out the triumphs of the Gospel of peace, and sounding the trump of the great jubilee where it has not yet been heard. We have the truth of Jehovah to encourage our efforts; “thus saith the Lord God, come from the four winds, O breath! and breath upon these slain that they may live.” Can we hesitate to expect the time when in the consummated purposes of Heaven, the spirit of life shall be infused into the inhabitants of a world long spiritually dead, cheered and animated by the promise, “that the earth shall be filled with the knowledge of God, as the waters cover the sea”—and beholding the rudiments of its fulfilment, we can risk our hope upon the sure testimony of Jehovah. “God is not a man that he should lie, nor the son of man that he should repent, hath he said, and shall he not do it, or hath he spoken, and shall he not make it good?”

ERSKINE MASON,
WM. L. HELFENSTEIN,
CHARLES WHITEHEAD,
Committee.

Carlisle, April 17, 1822.

Mr. Daniel M’Kinley on moving the adoption of the Report, and Mr. Charles Whitehead on seconding the motion, delivered each an address, with the view of exciting in the as-

sembly a christian sympathy over the spiritual wants of mankind, and an ardent zeal to advance the cause of Zion, and to spread the Gospel of glad tidings throughout the world.

The exercises were concluded with a fervent solemn prayer by the Rev. Mr. Duffield.

C. WHITEHEAD, *Rec. Sec'y.*

Preaching in the Poor-House.

A correspondent has called our attention to a subject deserving some notice;—that of special meetings being held at the Poor-house in Perry county, for preaching the Gospel to the 'halt and lame,' in that asylum. We do not however, accord altogether with the views of our correspondent: he asks, would it not be well for the **MINISTERS** of your borough to attend occasionally and preach to these people? They might, perhaps, attend at times, and exhort this 'company of impotent folks;' yet we think that they have other labor to attend to, without increasing it to so great a degree as would be necessary to produce any beneficial results. Let active members of the church attend to these things. Let them hold prayer meetings in this institution, and if they are not capable of giving a word of exhortation themselves, there are numerous suitable writings calculated to enlighten and to edify. Some tract would be well suited to the occasion. Were our **TRACT SOCIETY** as zealous as it should be the place would afford an extensive field for distributing those silent admonishers among the ignorant:—A gift of this kind is received with such feelings as to excite the greatest attention and respect for it. Where one can read, he is employed by his companions as reader or interpreter for them. Were this plan adopted, we would ere long, witness more benefit than could be produced by sermons, only delivered perhaps once in three months. It is true the most simple means are often blessed;—that God can open the hearts of men to receive the seed on good ground;—that a sermon may awaken many to the inquiry, "what must I do to be saved?" yet if

the regular means are not had to cultivate this seed, it is more than probable, (without a gracious intervention of Providence) the inquirer will grow careless, till again admonished by the voice of exhortation:—while the means above recommended would remedy his evil, the person awakened would have frequent opportunities to converse on the subject of his soul's salvation, with those pious persons who should attend such meetings. It would much promote this design were an association of aged and experienced Christians to be formed, and one or two attend at a time, say once each week. An occasional sermon would be very acceptable also. Thus the spiritual improvement of these wretched people might be greatly improved without much inconvenience to either party. This is our opinion. More on this subject hereafter.

Altho' our correspondent has not thought proper to entrust us with his name, we shall insert part of his communication, but hope, should he favor us with another, he would also favor us with his name.

Messrs Editors,

I take the liberty to invite the attention of the Ministers of your borough, through the medium of your paper, to a work which has lately been neglected. The scripture informs us that 'Christ came into the world not to call the righteous but sinners to repentance;' and with such persons the Poor-House and House of Employment, for the counties of Cumberland and Perry is filled. They (like the Athenians) spend their time in nothing else, but hearing or telling some new thing; or in that of cursing, lying, stealing, drunkenness, &c. and all other gross sins and vices. What a lamentable sight! They are as sheep having no shepherd. If the ministers of your borough would join their labors, and preach Christ to these poor and needy—to this 'multitude of impotent folk,' of blind, halt, withered and lame, the reward would be great.

LEBANON.

Near Landisburg, March 5th, 1823.

*Union Society of the (Methodist) S.
Carolina Conference.*

We have seen the plan of a society of the above title, instituted among the Methodists of South Carolina. The Boston Recorder in its summary of religious intelligence, gives a brief but very satisfactory idea of its purport, &c. We shall avail ourselves of this condensed review. In the mean time may we ask, Is this laudable example worthy of imitation, by those in the Baltimore Conference? We feel persuaded, that the members of that church in this conference, would prove themselves to be equally magnanimous with their brethren in the south, in supporting an institution of so praise worthy & charitable nature—the instruction of orphans and indigent youth.

The laudable object of this Association is to educate the children of itinerant preachers of the South Carolina Conference, who are or shall be, members of the Association; and orphan children, whose fathers at the time of their death shall have been members of the conference. \$5 constitutes annual membership: \$100 life membership: \$20 per annum, constitutes a manager: \$200 a manager for life. A fund of \$10,000 is to be raised before appropriations are made; then the interest only, is to be applied according to the direction of the managers. When the funds shall amount to \$30,000, the managers are authorized to establish a school or college in some convenient & healthful place within the conference district, to be subject to such regulations as the Committee of the Board may determine. When the funds of the Society shall have amounted to \$100,000, the charities of the Institution may be extended to orphan children of pious parents whether in the ministry or otherwise. These are barely the outlines of the plan; various provisions are made in regard to the accumulation of funds, which will probably be improved by the wealthy and liberal members of the Methodist

communion in S. C. The Rev. Mr. Capers is chairman of the respectable committee appointed to solicit subscriptions."

The "PHILADELPHIA RECORDER," a religious paper, (proposals for the publication of which was noticed in the Miscellany) has been received, at this office. We are much pleased with its appearance, being printed on a large sheet, and a long-primer type. The Editors in their introductory remarks, proposes to devote the principal part of the paper to religious topics; one page to advertisements, and a reasonable portion to political information. The paper, though intended to give general information, will be "under the control and management of those, who are attached to the communion of the Protestant Episcopal Church." The Editors, in appologizing for their partiality in thus avowing their principle, state, that the very great want of information, relative to that particular church and the loud call for it, induced them to embark in an undertaking sufficiently extensive to supply the demand. We wish them much success.

SUMMARY.

Sabbath School Repository.--A publication bearing the above title edited by the Rev. E. B. Coleman, has lately commenced being published in New-Haven, Con. It is designed to contain "choice selection from several valuable English Sabbath School Magazines, and also whatever is interesting respecting Sabbath Schools in our country." The price in advance to individual subscribers, 75 cents per annum. It appears monthly.

A very extensive revival of Religion has been experienced in the Presbyterian Congregation of Greensburg, Beaver county, Pa. under the pastoral care of the Rev. Thos. C. Hughes. "The whole number that have joined the Church in this congregation, since this blessed work begun in May last, is, 120; all of whom are 'affording good evidence by their walk and conversation, that they are born of God.'

Politics, Literature and Religion.—A proposal has been received at this

office, for publishing a weekly paper in Columbia, Lancaster, co. Pa. entitled "The Monitor;" to be edited by *William F. Huston*. He proposes to devote it to political, literary and religious information, one page is to be devoted to the latter purpose. Subscriptions received at this office.

The Treasurer of the A. E. Society, acknowledges the receipt into the treasury of \$340 33cts. for the month of March 1823.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledge the receipt of \$3,765,63 from Feb. 12th to March 12th, inclusive, besides \$375, as part of the legacy of the late Dr. Solomon Everest of Canton, in this state, (\$2-150 having been previously acknowledged) and £11,52 a legacy of Sally Norton, deceased. Donations in clothing are acknowledged. *Int.*

Hudson's Bay.—At York Factory, Hudson's Bay, there is an Auxiliary Bible Society. The last anniversary meeting was held on the 26th of August, 1822. It was attended by Capt. Franklin; and the collection made amounted to nearly 60£. Independently of this sum the receipt of the year was 200£. The Secretary of this Society writes: 'The sound of the British and Foreign Bible Society is now going forth through all the world; and we may hail, at least, the dawn of that day when all the ends of the earth shall remember and turn unto the Lord.' *ib.*

From the Boston Recorder.

BIBLE CLASSES.

Mr. WILLIS—The subject of Bible Classes is one which at present excites some attention in this part of the community. By inserting in your valuable paper some accompanying extracts from Dr. Beecher you will much oblige

A SUBSCRIBER.

"It is also unspeakably important, that a system of religious instruction be provided, to succeed the shorter Catechism, adapted to the age and altered feelings of young people. In most cases the whole system of religious instruction, by the church and by the parent also, ceases with the period of childhood.

"A species of false shame renders young people reluctant to repeat the catechism, deemed, perhaps, a badge of childhood; and no alternative being provided they stay at home, forget what they have learned, and efface by the dissipating influence of levity, the serious impressions of early life. For a long period, they escape from pastoral influence. Some become irreligious and dissolute, and never return: and none return until the Spirit of God revives the tender feeling of childhood, and brings into the fold, his wandering lambs.

'A system of instruction is needed, therefore, suited to the age and altered circumstances of youth, which shall prevent their breaking the hands of Christ and keep them unceasingly within the reach of exhortation and pastoral influence. The period, when their education has ordinarily ceased, is precisely the period when it is most needed. When its influence for their conversion would be most hopeful and their emancipation from its restraint the most perilous.'

"This continued attention of young people to religious instruction, and this salutary access of their pastor to them has been successfully accomplished, in some instances, by youthful libraries and moral schools, sometimes by stated lectures for the exposition of the catechism, and recently perhaps in the highest degree, by means of the Biblical Catechism, of Mr. Wilbur, and the associations of young people which it has occasioned for the purpose of

gaining an acquaintance with the Bible."

—
BRITISH AND FOREIGN BIBLE
SOCIETY.

The auxiliary societies of this institution, appears to be flourishing.—The Glasgow Auxiliary, during the year ending the 27th of April last, remitted 1000£ to the parent institution.—Two reasons can be assigned for the great and continued prosperity of this noble association. *All classes are invited to contribute to it.* The sums received from *penny a week* societies, amounted during the last year to more than eight thousand dollars. The other reason of its continued prosperity may be found in the fact that *constant exertions are made by its friends.* Its secretaries attend the meetings of the principal auxiliaries; and by their speeches awaken interest, while they communicate information. The same spirit is found and equal exertions are made by the members of smaller societies. The Southampton Ladies' Association for instance, has collected in seven years 1818£ 4s. 11d. and 'nearly as many Bibles and Testaments have been issued to subscribers, during the last six months, as in any preceding half-year, and several hundred subscribers remain to be supplied.' The members of this Association visit the people and make enquiries, and 'the Committee have never failed to meet once a month.' A correspondent of the B. & F. Bible Society, writes in January of the present year, that he had enjoyed 'the pleasure of attending their *eighty-sixth* sitting; and was delighted to perceive the interest which still subsists, with undiminished fervor, and the cordiality with which every suggestion for improving their system was received.' *Int.*

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DUTIES are ours;—EVENTS are
God's—This removes an infinite bur-

den from the shoulders of a miserable, tempted dying creature. On this consideration only, can he lay down his head and close his eyes in peace.

—
*Benevolence of Sabbath School
Children.*

We lately noticed the contributions of the Sabbath School Children in the 2d Presbyterian Church, for the education of Heathen Children. An extract from the journal of Mr. Meigs, gives some pleasing particulars of the progress of heathen scholars in Ceylon, who are supported by a '*Sabbath School in Charleston.*' The benevolent doners, we understand, are the children of Sabbath School No. 1, attached to the Circular Church. This was the first Sabbath School in this city; and it is highly honorable to the children, that, while favored with religious instruction themselves, they have not neglected to impart this blessing to heathen children thousands of miles from them. We bid them 'God speed.' The worldling may laugh at the enthusiasm of these 'little ones,' but we envy not his feelings.

Other schools have also done something towards the education of the heathen. We have now before us a receipt from the Rev. L. Compere, superintendent of the Baptist Mission to the Creek Indians, for Twenty Five Dollars, for the service of that mission, contributed by the Baptist Sabbath School of Charleston. And more is yet contemplated by that school.

We should be pleased to hear of what is doing in other schools. It will ever give us pleasure to record these acts of Juvenile benevolence.

Charleston Intelligencer.

The Storm.—The gale of wind on Saturday, the 30th of March, did a great deal of damage to the shipping all along our coast, from Maine to

Georgia. Hundreds of vessels have been wrecked, and many lives lost. The snow fell at Boston about two feet deep. David Dunham, Esq. of New York, was knocked overboard from a sloop and drowned; a tree fell upon the Philadelphia and New York stage, and killed one of the passengers.

Vil. Rec.

"So the Father knew that it was at the same hour in which Jesus said unto him, THY SON LIVETH." John iv. 53.

The following particulars are communicated by a friend who received the information immediately from one of the brethren who attended the prayer meeting.

Some years ago the daughter of a very eminent Christian and a deacon of the Baptist church at Birmingham (Eng.) married a respectable merchant of the city of Bristol, (distant from each other about 100 miles,) and at a subsequent period (such was the will of Providence) by one sudden and unexpected loss at sea, he was nearly ruined. This news gave such a shock to his amiable companion, that she was rendered altogether insane, and that to such a degree, that it was necessary to confine her, in order to prevent her doing herself and others harm. Her distressed situation was immediately communicated by a letter to her father, who, on receiving it, like one of old, "confered not with flesh and blood," but presented the case before his Heavenly Father; and in the evening gathered together at his house many of his brethren of the church, for the purpose of pleading with God on her behalf. It was a solemn season of united and earnest supplication to the Lord. He heard, and He answered prayer—for a few days afterwards, a letter was received by mail by her father, informing him, that on such an

evening and at such an hour, her reason returned, she sat up in bed, her bands of confinement were removed, and she was as it were in an instant restored to her usual health.

Here we cannot but notice, in grateful acknowledgments, the goodness and mercy, compassion and faithfulness of that God, who has said 'call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me,' for that evening and that hour of restoration, were the *same evening* and the *same hour* when many were gathered together, and prayer was made unto God for her.—*Col. Star.*

REFLECTIONS ON CHILDREN.

Of all the relations of life, that of parents and children are the most holy; and there are no pleasures, or cares, or thoughts, collected from this world, which carry us so soon to another. The helpless infancy of children sets our own death before us, when they will be left to a world to which we would not trust ourselves;—and the thoughts of the character they may take in after life, brings with it the question, what awaits them in another? Though there is a melancholy in this, its seriousness has a religious tendency—and the responsibility which a man has laid himself under, begets a resoluteness of character a sense that this world is not made to idle in—and a feeling of dignity that he is acting for a great end. How heavily does one toil who labors only for himself; but how is he cast down by the thought of what a worthless creature it is all for.

REDEMPTION.

This is one of the most glorious works of the Almighty, illustrious is the hour of the restoration of the world—the hour when from condemnation and misery, it immerged into happiness and peace.

In this hour, the long series of prophecies, visions, types, and figures, was accomplished. This was the centre in which they all met; this the point to which they tended and verged, throughout so many generations. We behold the law and the prophets standing at the foot of the cross, and doing homage. We behold Moses and Aaron bearing the ark of the covenant—David and Elijah presenting the oracle of testimony—we behold all the priests and sacrifices—all the rights and ordinances—all the types and symbols, assembled together to receive their consummation. In this hour every rite assumed its significance—every prediction met its event—every symbol displayed its correspondence.

—————
MARRIED, on the 8th inst., Mr. Wm. Boileau, to Miss Maria Banker, both of Carlisle.

— On Thursday evening 17th inst., Mr. S. Gould, to Miss Mary W. Gregg, both of this borough.

DIED—In this borough on the 14th inst., Samuel Rowan, aged 16 years.—On the 15th, Mrs. Harriet Sponsler, wife of Mr. W. Sponsler, and daughter of Henry Ford, esq.

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Several improvements will be discovered in our paper of to day; but none so glaring as to create so great a contrast as to injure the appearance of the file. Our paper at present in appearance, is not inferior to any paper of the same price, received at this office; and our effort shall be to make it equal in matter also.

 The Office of the Miscellany has been removed to the South end of Hanover-street, in the stone house opposite the tavern of Mr. M'Pherson.

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* * Subscriptions and Communications thankfully received at this office, or names left with our agents will be attended to.

For the Miscellany.

TIME AND ETERNITY.

Psalm xc.

Our refuge is no earthly dome;
The Lord Jehovah is our home,
And generations yet to come
Shall sound abroad his faithfulness.

Before the mountains heav'd on high,
Their towering summits to the sky,
When to his all-pervading eye

They burst from dark non entity;
Or e'er our earth's stupendeous frame
Forth from his hand, all perfect came,
From everlasting still the same
His glory fill'd immensity.

Ere He had form'd one world to grace
The regions of unbounded space;
Or time began his restless race,
Out bosom'd from eternity;

He was: and shall unchang'd remain
When rolling worlds, and time shall wane
Lost in eternity again;
All boundless still his majesty!

A thousand years are in his sight,
But one short day's revolving flight,
Or single passing watch of night
Receding backward rapidly.

But scarce emerged from the womb
Man totters to the waiting tomb,
Thus God awards his humbling doom
The wages of iniquity.

Time, like a swift impetuous stream
Impels us on;—our days but seem
The image of a troublous dream,
Or tale that mocks reality.

We flourish like the morning blade!
Cut down before the eveniug shade,
Its blooming honors pine and fade;
Apt emblem of our destiny!

Three score and ten revolving years
Sum up our pilgrimage of tears,
Consigning all our hopes and fears
Low in the silent sepulchre.

Or if some few more vig'rous found
With trembling steps o'erpass the bound,
They bend with sorrow to the ground,
Frail monuments of vanity!

But oh! how oft the shaft is sped
Ere half that narrow term is fled,
Crowding the mansions of the dead
With ripening youth and infancy.

Almighty God, how frail is man!
His strength a rush; his life a span
Conducted ere 'tis well began,
A shadow's dark inanity!

So teach us to account our days,
That we may walk in wisdom's ways;
And while we grovel, learn to raise
Our thoughts to immortality.

March 29, 1823.

JULIUS.